3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

844 tier,[35] spells the Boruca name as *tsú-krá*. Both writers identify the plant as *Cuphea utriculosa* Koehne. The third composite of the bath is the bark of a tree growing along the Diquis River, which tree is called *sotacaballo* in Spanish (*Pithecolobium latifolium* [L.] Benth.). It is supposed to give luck and strength, because of its hard wood, to the child. The baby is then 301 751 given a bracelet, and, frequently a necklace, which are made of tiger and caiman teeth and black and red and black seeds called *neno* or *nene* in Spanish, the black come from the male tree, and the red and black from the female. Pittier reports a similar seed used, but does not give its name, merely claiming that it comes from a small tree (*palo*). In addition, he adds, that the metacarpus of the wood rat and the second joint of the leg of the beetle or a member of the *Coleoptera* family, and the skulls of guatusas, a member of the rodent family, were used on the bracelet, strung on cotton thread, and wrapped three times around the arm. He states that this was to plant virtue in the child's heart.[36] Today, none of these last-
[178] mentioned items are seen. Even the teeth, which are used at present, and are supposed to bring strength to the child, are often replaced by coins.

846 The mother is bathed for three successive days with a liquid made from boiling the leaves of the *guayabo* tree (see p. 6), and the leaves of the *kuet* or *sotacaballo* to strengthen her. In addition to this, she does not drink milk or coffee, nor does she eat pork, nor wet her hands, nor touch food in the kitchen for fifteen days. She does not resume relations with her husband for forty days. However, at least four times a day, she drinks a brew made from the root of *kuikʃ·as* or *cordoncillo* (see p. 11) This is taken to stop the lochia. The mother is up after two days, at the most, but does not resume regular work for eight days.

● 863 When the baby is between nine and ten months old, he is weaned, and fed atol made of rice and of corn.

881 841 **Puberty.** There is no evidence of puberty ceremonies. When girls begin to menstruate, which occurs between twelve and fifteen years, they are given *kuikʃ·as* to drink so that they will not grow per long.

[35] Pittier, 1908, p. 162.

carrying a baby or small child is astride the hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby crawl and they are given anything they cry for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

The family is very close. It is not unusual to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific Cabécar copy the rules of the school and eat three times a day in their own homes.

Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also are responsible for teaching tribal customs, for example: the clans with which one can marry; tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple. Small children take pebbles or grass in their toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.